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A DISCOURSE,

BETWEEN

John Reeve and Richard Leader,

MERCHANT.

*Recited by Lodowick Muggleton, One of the Two
Last WITNESSES and PROPHETS of the Most High GOD,
the Man CHRIST JESUS in Glory.*



HIS *Richard Leader*, notwithstanding he was well satisfied in Spiritual Things, as to his Eternal Happiness, yet there was some Things as to Temporal Matters, which we had declared, that he could not as yet consent unto, because it was contrary to the Rule and Art of *Astrology* and *Philosophy*; for I asked him what it was, he said, you declare, the *Sun* is not much bigger than it seemeth to be, and our Art saith, it is Threescore Times bigger than the *Earth*: Also said he, You say the *Moon* doth not borrow any Light of, nor from the *Sun*; Likewise you say, That the *Heavens* is not much above six Miles high from the *Earth*; and we by our Art do say, the *Heavens* are Thousands of Miles high from the *Earth*; these Things saith he, seemeth something strange.

THEN I answered, and said unto him, You are a Man that have travelled thro' many Parts of the World, and you have been in that Place called the *Equinoctial Line*, where the *Sun* is nearest to the *Earth* of any other Place, where the Heat is so great that no Creature can scarce live, the *Sun* is so hot; did the *Sun* seem any bigger to your sight, when it was near to the *Earth*, than at other times when you were at a Distance; You saw the full Proportion of it, did you not? He answered and said, he did; then said I, did the *Sun* seem any bigger to your Eye-sight where it was near to the *Earth*, than at other Times? He answered, No, not any bigger as he could

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discern;

discern ; Why then said I, will you believe your lying Figure, before you will believe your own Eye-sight? you must either say, the sight of your Eye is false, or the traditional Figure you depend upon is false ; now hath not God appointed the Sight of the Eye to be Judge of that it sees? But Men hath chose rather to believe their lying Imagination, which they never saw, nor never can see, nor knows not what it is, therefore it hath erected a Figure, that Man might be led into Darknes, imagine Things that are not, and make People believe, that the Natural sight that God hath given Men in their Creation, to be Judge of what it sees, to be a false Sight and a false Judge ; and your dark Imagination and Figure to be a true Light and a true Judge of the Bigness of the *Sun*. For Consider,

THAT the Imagination of Reason in Man, doth always Judge God to be bigger than he is, or lesser than he is ; likewise Imagination being blind, it judgeth God's Power to be greater than it is, or lesser than it is ; and so it doth in the Works of Creation, as for Example ; the Imagination of Man judgeth, that God made this vast Earth and Waters of *Nothing* ; which is more than God could do, for he never made any Thing of Substance of *Nothing*, for, of *Nothing* comes *Nothing* ; for what Thing or Creature that God made of *Nothing*, God will turn it to *Nothing* again : Then would it be well for all Wicked Men, if the *Earth* was made of *Nothing*, and Men made of the Dust of the *Earth*, then, when this *Earth* is turned to *Nothing* its Original also, but this *Earth* was eternal dark *Chaos*, and shall return at the last Day into Darknes again, and wicked reprobate Man shall live upon this *Earth* in Eternal Torments, in utter Darknes for ever and ever.

So that neither the Earth, nor wicked Man the Seed of the Serpent, shall neither of them both be turned to *Nothing*, but shall be in utter Darknes to Eternity ; again, the Imagination judgeth the *Sun*, *Moon*, and *Stars*, to be of greater vast Bigness, tho' they seem to be small Bodies to us, so that the Imagination of Man being blind, judgeth every Thing bigger than than it is, or less than it is ; tho' God hath made the *Sun*, *Moon* and *Stars*, little Bodies, to give Light unto the *Earth* and *Waters*, and in their Light the Creatures here on Earth do see Light ; and God hath made these Lights, Bodies in *Heavens*, to answer to that Light that is in little Bodies here on Earth ; and shall a Man say, the Light of his Eyes is no true Light, but the Imagination
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that seeth not at all, is called true Light; thus it is with *Astrology* and *Philosophy*, that judgeth God to be bigger than he is, or lesser than he is, and his Power is to be greater than it is, to create this vast *Earth* and *Waters* of *Nothing*, and the *Sun*, *Moon*, and *Stars* of such a vast Bigness all out of *Nothing*; So that the lying Imagination hath created to it self a bigger God than the true God, and this God hath a greater Power, and hath created Things of a more bigger Magnitude than the true God ever did, and could do, as to make this *Earth* of *Nothing*, and the *Sun*, *Moon* and *Stars*, of such a vast Bigness, far bigger than ever the true God made them, but to tell the Imagination of Man of the true God, that created Man in his own Image, he became Flesh, and became a little Child, and grew to a Man, and suffered Death by his own Creatures: Oh! No, saith the Reason in Man, God could not die, it is impossible for God to die; here God's Power is looked upon by the Imagination of Men's Hearts, to be less than it is.

1 *Objection*, Said he, the Sun may seem to be but a little Body, because of the great Distance from us, as for Example; sit a Man on the Top of *Pauls*, and at a Distance he will shew as little as a Crow: To this he answered and said, indeed a dark Body at a Distance doth shew less than it is; but said I, let a light Body, as a Torch or Candle be but a Mile above the Earth, if it were possible, and it shall shew bigger a hundred Miles Distance from it. As for Example;

WHEN a Beacon is set on Fire, it seemeth a greater Blaze 40 Miles Distance, then it doth near at Hand, for it is but a little Thing of it self; yet nevertheless, it is the Nature of all light Bodies to shew rather bigger at a Distance, than they are of themselves, and it is the Nature of all dark Bodies, to seem less at a Distance than they are in themselves: When he heard this, he was convinced, and did acknowledge, that it must needs be so in Nature, that light Bodies did shew bigger at a Distance, and dark Bodies less, so that the Sun being a bright Fire light Body, and running so swift in its Course, it could not be much bigger than it seemeth to be, notwithstanding he had long imagined the contrary.

2 *Objection*, Saith he. We by our Art doth judge, That the Moon doth borrow her Light of the Sun, because saith he, so far as the Sun is right against the Moon, so far the Moon is light, and when the Moon is at the Full, the Face of the Sun is right over it so that sometimes the Moon seems to have a dark Body, only a little piece of it forked, why is it then? said he, because

the Sun is right against no more of the Moon, and so much of it, as the Sun is against it, it receiveth Light from the Sun, and the rest of the Body of the Moon seemeth dark : To this I answered and said,

If this should be so, then that Saying of Scripture, *Gen. 1, v. 16.* must be laid aside, where it is said ; *God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night ;* certainly the Moon hath Light in it self to rule the Night, else those Words cannot be true, for if God made the Moon a dark Body, and that it hath no Light in it self, but what it receiveth from the Sun, then GOD made but one great Light, and one dark Body, and not two great Lights, for if the Moon hath not Light in her self, but doth borrow of the Sun, then the Moon had no Light in her Creation : A Man may as well say, That a Man is a living Man that hath no Life in him, for if a Man hath not Life in himself, he cannot move no farther than a Man that hath Life doth carry him ; so likewise if the Moon were a dark Body, and had no light in it self, how could it move to rule the Night ; the Sun that hath always Light in it self must carry the Body of the dark Moon, and move it about the Firmament of Heaven, to rule the Night, which would be a great Trouble to the Sun to do two Bodies Works ; for GOD hath set every Thing in Order, and every particular Thing shall do it's own Work, the Sun shall rule the Day, and the Moon shall rule the Night, and the Stars shall give their Light ; so that every Thing that GOD hath made, shall do their own Works, according to the Law GOD hath plac'd in their Natures ; if if the Moon must rule the Night according to God's Command, certainly he gave the Moon a Light in it self to rule with, else it could not rule, for borrowed Lights never ruleth well ; a Man that is stone blind, may as well say to another Man that can see, I would borrow your Eyesight, that I may see the Light of the Sun, as you do ; this cannot be done, for in Light we see Light, for there must be two Lights, else a Man cannot tell that there is any Light at all.

For that Man that was born blind, could not tell that there was any Sun or Light at all in the Day time, but as he heard others say ; but when CHRIST opened his Eyes, then he saw Light, because he saw Light in himself, and when he received his Light ; was not this Light of his Eyes in himself ? Was it any

any borrow'd Light, or Light for *Christ*? I trow not, for GOD hath made every Creature that hath Light in it self, to see another Light that is out of it self; so that in Light we see Light; there must be two Lights, else Things cannot be distinguished, for dark Bodies that hath not Life and Light in it self, cannot borrow Life and Light of any other; neither can the Moon borrow any Light of the Sun at all, for it hath an inherent Light in it self in it's Creation, as the Sun hath in it's Creation; so that the Words of *Moses* are true, that GOD made two great Lights, the Sun to rule the Day, and the Moon to rule the Night; only the Moon hath a lesser, but both hath a Light in themselves, and doth not borrow one Light, of the other, else how could the Moon fight with the Sun, in the Eclipse sometimes, if the Moon were a dark Body, and had no Light in it self, could it oppose the Sun as it doth, that the Moon even darkens the Sun in the Fight? Can a dark Body fight with the Light of the Sun, you may as well say, that a dark Body may fight with a living Man? But these Fictions of Men's Imaginations, hath deceived the whole World, and keepeth the People in Darkness, and puteth out their own Light of their Eyes, and calleth Darkness Light, and Light Darkness, even in Things that are visibly seen.

3 *Objection*, Then said he, how comes it to pass that there is so many new Moons, and sometimes we see but a piece of the New Moon, and do discern the rest of the Body to be dark, and so the Moon doth Intrace the dark Bodies fill'd up with Light, so that in a matter of 15 Days, the Moon is full and all Light, and in a little Time, it is quite gone, and seen no more in our Horizon. To this, I answered and said,

WERE you ever up in the Firmament of Heaven, do you know by your Imagination how GOD hath framed it, and how many Chambers he hath made in it? And how many Planets, Stars, and Lights, he hath put in every Chamber, in the Firmament of Heaven? You *Astrologers*, your selves say, there is 12 Houses and 4 Houfons, are you sure there is no more Houses in the Firmament of Heaven, but twelve? And do you know how many Lights there is in every House, and when these Lights do remove out of one House into another, or do you know, whether one Star doth take its Light from another Star? Or hath every Star Light in it self? Or doth the Light of the Stars and Planets remain in their own Bodies? and neither Increase nor Decrease their Light since they were made and sit in the Firmament of Heaven? Is there any
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of those Stars or Lights in the Firmament of Heaven missing, that were made at first? Or hath any of them lost their Light GOD put in them at first, when GOD created the Heavens and the Earth?

If you can tell this, then you can say something, as the Moon borroweth Light of the Sun; but to give you a little further Satisfaction, GOD hath placed the Sun, Moon and Stars in the Firmament of Heaven, and every one of these, Houses of their own, that is, the Place where they first began to give Light and to shine upon the Earth, that is, the House of the Sun, Moon, and Stars; now GOD that made them, knoweth the House, and the Place of the Firmament of Heaven, where they first began to give Light; because, he had measured out the Firmament of Heaven, because he made it: But Man doth not know, nor cannot know by his Imagination, Art and Figure; also, GOD hath given these Lights Power to go out of their own House into any of the Chambers of Heaven, even as a Man doth out of his own Dwelling House into more remote Parts, yet the Man retaineth his own Wisdom and Knowledge, when he is remote from his own Dwelling House, as at Home; so it is with the Sun Moon and Stars, tho' they go out of their own House, yet they retain the same Light in themselves, wherever they go: And if GOD hath made the Sun so swift and bright, to run through all the Houses of the Firmament of Heaven in 24 Hours, yet that is the Sun's own House where it went first from, and it is the Work God hath appointed the Sun to do, every Day and Night, and when the Sun is absent, in it's place the Moon supplyeth her Light, and the Moon not being so swift as the Sun, it cometh not so soon into our Horizon as the Sun doth, besides it passeth throughout the same Region as the Sun doth, but in a Region of a lower Degree in the Firmament of Heaven than the Sun doth, and the Cause, why the Moon sheweth the Light but a little piece of her, when she is but a Quarter old, so by Degrees she increaseth till she is at the Full, so that the Full Face and Light of her, may be seen by the Light of the Eye: The Cause why we see her, by a little and a little, is; she cometh out of one Chamber or House of Heaven into another, and as the Houses and the Firmament of Heaven, be at such a Distance one from another, so we see her Light the more, and we see her sometimes half Light and half Dark; now the Piece that seemeth Dark, it's because she is not come out of that House or Region; but when she is come to that Horizon, where she was at the Full, then she is all Light and no Darknes at all; not but that she was
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all Light in her self before at all Times, but she was in some Chamber of Heaven, which shadow'd her so, that we could not see her whole Light of her whole Face; As for Example, suppose a Man stand in a Bottom, and there be two high Hills before him at a Distance one from the other, the Man standing in the Bottom, discerneth a Man upon the top of the farther Hill, so seeing him come down the Hill a pretty way, but a little lower he looseth the sight of the Man, until such Time as the Man cometh up that Hill nigh to him, and when he cometh to the Top of this Hill before me, I do discern first his Head, then after his Face, then after his Body, so that I see it is a perfect Man which I saw at first, but this Hill before me hindred the sight of him till he came to the Top of it: So it is with the Moon, a Man cannot discern the full Face of her, till she hath pass'd in her Journey thro' all those Houses of the Heavens, which lyeth lower in that Region where she is, so that the Hill and Mountain of the Earth doth hinder the sight of her, until she cometh to the Top of the Hill of our Horizon, then can we see her whole Face; for the Earth is as a Ball, standing upon and in the Air, that is, the Power of God's Word, hath made the Air a Foundation for the Earth to stand upon, therefore it is, that the Earth standeth upon Nothing as a Man can see; and this is the Foundation God hath laid this vast Earth upon; and who could lay the Foundation of this Earth, upon such a Foundation as the Air? None but God only, whose Power is infinite and unspeakable; Likewise the Earth about with the Element, then the Earth must needs interpose and shadow the Light of the Moon, so that she cannot be seen in her perfect Light, until she stands upon the Top of the Ball, but those that are on every Side and underneath the Ball cannot see her, for she is always at the Full in her self, tho' a Man cannot see her so perfectly, but when she is at the Full; yet the Moon is the same Light in her self always, as when she is at the Full, tho' those on the Sides and underneath cannot see her, neither is there any Newness in her, but she is the same to Day, Yesterday, and same for ever, as long as the World lasteth:

Ever the great Light, which God created and appointed to rule the Night in one Place or other of this World continually; This is Truth, and Moses's Words are Truth, whatever Man by their Imaginations do say to the contrary.

4 *Objection*, Well, said he, how will you make it appear, That the Heavens are not above six Miles high from the Earth.

I answered and said, That I will make it appear by Scripture and Reason; That will do well, (said he,) Then said I, see that Scripture, Gen. 11, v. 4. *And they said, go let us build us a City, and a Tower, whose Top may Reach unto Heaven,* and in the 5th Verse, *And the Lord came down to see the City and the Tower which the Children of men builded;* and the 6th Verse, *And the Lord said, behold the People is One, and they have all one Language, and this they begin, to do, and now nothing will be refrained from them, which they have imagined to do.* Here said I it is plain, That there was a Possibility for the Sons of Men to a build a Tower up to Heaven; now if Heaven had been Thousands of Miles high, as the lying Art of *Astr. logy* saith, there could have been no Possibility to build up to Heaven, and that these Men's Reason know well enough, neither could they have laid a Foundation to build Thousands of Miles high; now the Imagination of Reason in these Men were more right, which went by no Figure, nor Rule of Art, but by the sight of the Eye, and their Reason and Sense, and they did imagine by the sight of the Eye, that it could not be above three Miles to the Clouds, which the Philosophers grant by their Art, the Clouds to be but three Miles high from the Earth; so they Imagined that the Firmament could not be above three Miles higher; and we do imagine, said they, in themselves, That they might lay a Foundation to build six Miles, and thought they, when we come up to the Clouds in Building, we shall see then how far it is to the Firmament, and so build up unto it: Now, the Lord himself said, it was possible for them to do what they had imagined, for (saith he,) *Nothing will refrain them for what they have Imagined to do.* So that GOD knew there was a Possibility to build up to Heaven, else he would never come down from Heaven himself, to prevent them in confounding their Language, if the Heavens had been thousands of Miles high: Besides, said I, do you think, when *Christ* ascended up to Heaven, after he was risen from the Dead, that he ascended with that Body thousands of Miles high, from where he ascended up to Heaven, it is said *Acts* 1, v. 9. *While the Men beheld, a Cloud received him out of their Sight.* That is, they saw him ascend up as far as the Clouds, which is half Way to the Firmament of Heaven; for the Clouds opened for him to pass through, and closed together again, out of their Sight, for they could not see no farther than the Clouds; Likewise, when the Prophet *Elijah* went up to Heaven in a fiery Chariot with Horses of Fire, Do you believe that he had thousands of Miles to Heaven? He said, No: Besides, there

is a Possibility to build up to Heaven now, as there was then, only it is forbidden of GOD: But this I say, if it were lawful, and that a Man was sure to live 7 or 800 Years upon this Earth, as they did then, then a Man might as easily build up to Heaven now, as then; were it lawful, as I said before.

SO That GOD hath not made the Heavens so high, as the lying Imagination of Reason hath, for Reason imagineth the Heavens to be higher than they are; and Reason imagines Hell to be lower than it is; So that Heaven is so high, that Reason can never ascend up to it, and Hell is so deep that Reason can find no bottom; therefore called, *A Bottomless Pit*, when indeed Hell is but six Miles Distance, from Heaven to this Earth, where Men acted all their Wickedness, shall be that Place of Hell for all the Damned, and the Place where the Devil and his Angels, which are wicked Men and Women, shall be tormented to Eternity.

BUT the *Seed of Faith*, knoweth the Heighth of the Heavens, and but a few Miles high, and can easily ascend up to it, and *Faith* knoweth the Bottom of Hell, and knoweth it is upon this Earth, and no deeper than this Earth, and that the *Bottomless Pit* so much fear'd by Man, it is in a Man, and not without a Man: Therefore, said I unto him, your Figure, Rule and Art, must be laid down; but *Arithmetick* and *Numbers* is necessary only, for Things on this Earth, to measure Land, and other Accounts between Man and Man here on Earth, your *Arithmetick* and *Figures* is not to measure the Heighth of the Heavens, nor the Depths of Hell, that belongeth only to the *Seed of Faith*, being GOD's own *Nature*.

FAITH measureth the Heighth of Heaven, and the Deepness of Hell; Therefore, in these Things, you are to lay aside your Figure Art, and depend wholly upon Belief of what we have said in these Things, because your Reason, Skill and Art, let it be never so great cannot disprove a stedfast *Faith*.

When he heard this Discourse, with much more than is here written, he was very well satisfied in these Things, and many other, and he grew very mighty in Wisdom and Knowledge, both in Natural Wisdom and Heavenly; so that every great Man of his Acquaintance did submit to his Wisdom, and loved him for his Knowledge, so he continued in it all his Life: But about a Year or two after *John Reeve* Dyed, he Dyed at *Berbadoes*.

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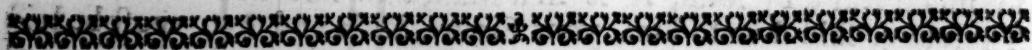
Copy of a Letter, by the PROPHET
LODOWICK MUGGLETON,

T O

Mr. James Whitehead

O F

*Brantry in Essex, Bearing Date, the
13th of June 1682.*



Loving Kind Friend in the true Faith

JAMES WHITEHEAD,

I Received a Letter from you, but I suppose not of your Hand Writing nor Inditing, by the Direction of it, and your Name being your own Hand Writing, wherein your Desire and Request is, that I would answer these six Queries, you have laid down as followeth,

First Query, *Whether there be such an Estate attainable in this Life, that a Man may be certainly Assured of Eternal Life on the other Side of Death.*

Answer, To this I say, That the Scripture is full, to prove, That the Fathers of old, as *Moses* and the *Prophets* declare, that there was such an Estate, attainable of the full Assurance of their eternal Happines, and the Kingdom of Glory after Death, even while they were in this Life; else how could *Abraham*, I-
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Isaac and Jacob have blest their Children : Shall any Man imagine, that the Blessing did extend no farther than the Things of this Life, or shall any Man think, that those they blest, had not the Assurance of Eternal Life in themselves ; as for Example, Christ said, when on Earth, Whoever believes me shall not perish, but have Everlasting Life abiding in him : So that Christ himself when on Earth was assured of his own Eternal Life, and Glory after his Resurrection, when he had passed through the first Death ; I say, the very same Assurance was Attainable in this Life, in every true Believer in the Communion, who continued steadfast unto the End, for this you must understand ; That those Men God hath chosen, and hath given Power to Bless and Curse, must needs have Assurance of Eternal Life in themselves, else they could not give a Blessing of Eternal Life to those that believe them ; so that Person doth truly believe, hath the same Assurance of Eternal Life abiding in himself, as he hath that gives the Blessing, else what Peace and Satisfaction can any Person have in this Life, or in this World, it will never be attain'd to in the World to come ; But I know that you and many others hath attain'd the Blessing, and the Assurance of Eternal Life in your selves, now in this present World, which will endure to Eternity.

Second Query, If Attainable, whether a Man having once Attain'd it, can Finally fall away, and be reduc'd to a State of Damnation ?

Ans. That if a Man hath attain'd the Assurance of Eternal Life and Salvation, and that it doth abide in himself, he cannot Finally fall away, nor be reduc'd to a State of Damnation, but if a Man attain the Assurance of Eternal Life and Salvation in his Head and Tongue only, such a one as he may finally fall away, and be reduced to an Estate of Damnation : Why ? Because the Assurance of Eternal Life did not abide in him ; that is, did not sink down in his Heart, it remain'd in his Head and Tongue only, so that it took no Root in the Heart, so that the Assurance of Eternal Life in such Men, it springs up and makes a fair shew quickly, but a little Opposition causeth it to wither, and finally to fall away, and be reduc'd to a state of Damnation, this I have had Experience of some Persons you know, for he that hath Attain'd the Assurance of Eternal Life after Death abiding in his Heart, then it is in himself ; for it is said,

said, *Thou shalt Love the Lord thy GOD, with all thy Heart, and with all thy Soul, with all thy Strength.* So that whoever hath Attain'd the Assurance of Eternal Life, here in this Natural Life, shall not fall away, nor be reduc'd to a state of Damnation.

Third Query, *Whether our Justification and Peace of our Minds ariseth from the Act of Faith in the true GOD ?*

Answer, That the Justification and Peace of our Minds, it doth arise ; First, from the Act of Faith in the Messenger of GOD, for a Man must first believe he is a Man of GOD, and sent from GOD, else why, should any Man enquire of him after heavenly Things ; Therefore, it was the Prophet said, *Who hath believed our Report, or to whom is the Arm of the Lord Revealed.* So that if People doth not believe the Prophet's Report, that brings glad Tydings of Life and Salvation, in the first Place, he cannot have any Act of Faith in the true GOD ; because it is the Prophet that doth Declare the true God, which is the Prophet's Doctrine ; so that our *Act of Faith* doth first arise, in believing the true Prophet, and that leads us, to an *Act of Faith* in the true God, for there must be a receiving, which is a believing them, with an *Act of Faith* in him which God sends, in the first Place, and then shall you receive God that sent him.

SO Justification and Peace of Mind, ariseth purely in the *Act of Faith* in the true Prophet, who hath declared unto you the true God, which is the Rock to build your Faith upon ; that will say unto you, in that Day, *Come ye Blessed, ye believed my poor despised Messenger, I sent declared unto you ; In as much as ye believed him which I sent, ye believed in me :* Thus doth true Believers come to your Justification and Peace of Mind in this Life, by the pure *Act of Faith* that ariseth in their Heart, while here on Earth.

Fourth Query, *Of what Use is the Moral Law to us, who have received the Commission of the Spirit, in the Love of it, and have yielded Obedience thereunto ; and have chose rather to fall under the Odium that evil Men have cast upon it, to the good Report, that the Men of this World giveth to false Worshippers ?*

Answer, That the Observance, and yielding Obedience to the Moral Law, is of great Use to all those who have received, and that hath Faith in this *Commission of the Spirit*, and that hath yielded Obedience thereto, in the Love of it ; Why ? Because, the Moral Law is the second Commandment ; for as Christ said, (when on Earth) there is but two Commandments, that is ; one Commandment is for God ; Evangelical, Spiritual and Heavenly, that is ; *Thou shalt Love the Lord*

Lord thy God, with all thy Heart, with all thy Soul, and with all thy Strength. This Commandment no Man in the World can keep or perform, but those that do truly believe in this *Commission of the Spirit*; Why? Because no Religion in the World, at this Day, doth truly know the true God in his Form and Nature, but he that believes in the *Commission of the Spirit*.

THEREFORE No Man can love God, *with all his Heart*, nor *with all his Soul*, nor *with all his Strength*; because he doth not know God, for how can a Man love him with all his Heart, which he doth not know, but by reading of the Scripture, or the *History of a God*: A Man knows God in his *Godhead* by Imagination of Reason, and in his Tongue, to talk of God, and so loves that he doth not know, with all his Head, and all his Tongue and his Imagination; this is the State and Condition the whole World lyes in, as well Professors of the Scriptures, as others; for none can Love God with all his Heart, but those that know God by Faith, in the *Commission of the Spirit*, this is the *strait and narrow Gate, which few do enter at*.

And the Second Commandment is like unto it, *Thou shalt Love thy Neighbour as thy self*; because the *Moral Law* is writ in every Man's Heart, the Law doth speak in every Man's Mind, *Do as thou wouldst others should do unto thee*: For this I know, that there is never a Man in the World, but would have every Man do justly and honestly by him, but he will not do so by others, for this Moral Law written in every Man's Heart, is one Man's part to keep and perform, that is; *Whatsoever he would have another do unto him, do so to another*, for if all Men did but walk by this *Moral Law*, written in every Man's Heart, then there would be no Wickedness acted upon this Earth; for observe, there is no Man that is in his Wits, or hath his Senses and his Reason in him, that willingly would have another Man commit Adultery with his Wife, whom he loves, or commit Fornication with his Daughter, as the Nature of Man doeth both; and observe this in another Man; yet, he himself will commit Adultery with another Man's Wife, and commit Fornication with another Man's Daughter, this is not to *Do, as he would be done unto*: And so of the rest of the Particulars of the *Moral Law* written in every Man's Heart.

AND he that breaketh any one of these six Commandments, is guilty of the Breach of all the *Moral Law* written in his Heart, which is contain'd in the Second Commandment, which is one Man's part, *to do as he would be done unto*, which is the *Moral Law* in his Heart, which

which if this *Moral Law* was kept and perform'd, and done by all Men; there would be no Disobedience to Parents, no Adultery, nor Fornication committed, no Murther, no Stealing, no coveting his Neighbour's Wife, his Ox, his Ass, or any Thing that is his : So that the *Moral Law* is of so great Use to the Believers of this *Commission of the Spirit*, and to all Religious Men, as well used in all Ages, and especially since *Moses* published this Law, the Worm of Conscience will gnaw in the Righteous in these Days, as it hath done in the Days of old.

AS *David* for his Murther and Adultery who broke the *Moral Law* written in his Heart, in a high Degree, he was loth that others should have done so by him, as he did to *Uriah* and his Wife, in that he gave Judgement himself that another Man should die, that did as he had done; not thinking in the least he was the Man, it was a very bad Example of a Righteous Man, and to all Kings that should come after him : For the Breach of the *Moral Law*, caused him to make a great Outcry to the God of Heaven, and to his Prophet, to take off this Burthen off his Shoulder; I have had the like Experience of some that shall be Nameless, since I have been in this *Commission*, so that the *Moral Law* is of great Use, both to Saint and Devil, and I could wish, that all the Believers of the *Commission of the Spirit* might be preserved from the Breach of the *Moral Law* in the Act, as I have been from my Childhood; For this, I say, Millions of People are Damned to Eternity for nothing else, but for the Breach of the *Moral Law* written in their Hearts, and Millions of Men and Women who are legally righteous, and many of them never broke the *Moral Law* in the Act, yet being of the Reprobate Seed, hath despised the Truth, and others being shut up in Unbelief of the Truth will perish to Eternity.

Fifth Query, *What is that, which gives Trouble and Distraction in the Hour of Death, to some in this Commission, when as we know and believe, that being Justified by Faith we have Peace with GOD, and Peace with Death, also knowing what shall become of us, and where go in Death? What then I say is that, that seems to separate us from the Peace and Joy in the Time of Health, to the general Dishonour of Faith?*

Answer, It is Sin, after they have believed the Truth; I say, it is the Breach of the *Moral Law* written in his Heart, in some kind or other, after he received the Truth, which gives the Trouble and

and Distraction in the Hour of Death to some Believers of this Commission, as I have had Experience in my Time of several ; and of some I have taken off the Trouble from off the mind, and restored them to their former Peace and Assurance they had in their Health, as the Prophet did to *David* ; and others that hath sought to me in their Troubles of their Minds to ease them of their Burthens, had I not, but left them to the Moral Law written in their Hearts, and their Sin, after they received the Truth to grapple together, so that which got the Mastery, the Soul must be Servant unto. The Persons on both Sides shall be Nameless ;

Likewise, I do know, That every true Believer in this Commission is Justified, whereby they have Peace with GOD, but have no Peace with Death, but fighteth with it ; neither is Death at Peace with any Man that hath Life in him, for Death and Life are always at Variance one with another, and Death is never at Peace with Life, until Death hath conquered and overcome Life ; then is Death and Life at Peace one with another, for *Death is the King of Terrors* : So that the *God of Heaven* (when on Earth,) was capable of the Fear of Death, which caused him to cry out, *If it be possible, this Cup of Death might pass from me* ; but he knowing he could not be Death's Death no other way, but by suffering Death, to have the Conquest of the Godhead Life for a Moment ; so that Death and the Godhead Life was at Peace one with another for a Moment ; but this Life being the quick'ning Spirit, it quickened out of Death again, unto a new Eternal Life ; And a new Eternal Life is Death's Death, and hath conquered *Death, Hell and the Devil* ; that is by his quick'ning out of *Death* into an Endless Life, he hath procured an Eternal Death, that is a living Death and a dying Life ; so that Death shall always live in Hell, and Hell shall always live with Death and Devils, which are Men and Women in the Resurrection, shall live with Death and Hell in utter Darkness to Eternity.

THIS did *Christ* purchase by his suffering Death and his quickening again into Life eternal, else there would have been no Death Eternal to the Seed of the Serpent, nor no Life Eternal to the Seed of the Woman, which is the Seed of GOD. These Things are deep and secret Mysteries, the Tongue of Men and Angels cannot express : This is very largely treated of in my two Books of the *Revelations* ; And what is that seems to separate us from the Peace and Joy we had in Time of Health, to the great dishonour

honour of Truth ? To this, I say, it is the Guilt of some Sins, which are secret and hid in Man's Heart, which in his Health would willingly hide from his Brethren of the same Faith, least he should loose his good Reputation and Credit amongst his Friends, and of the World, that had a good Opinion of him, thinking in his Health, that in Time he should order his Matters so to satisfy his own Conscience, and none shall know that he ever did any Evil at all to any Man.

This was *David's* Case, he thought to hide his Sin of Adultery, by causing her Husband to be killed, but Death appearing presently after the Fact of Sin, Sin appeareth also ; for Death and Sin goeth also Hand in Hand together to accuse the Conscience, and Hell followeth at the Heels. As for *Example*,

WHEN *Adam* sinned, his Sin did not accuse him, but thought himself well, till the Voice of the Lord called *Adam* where art thou ? Immediately after his Sin was committed, and said, *Hast thou eaten of the tree of Knowledge of Good and Evil, which I forbade thee to eat of ?* So likewise *Cain* when he had slain his Brother *Abel* he thought all would be well with him, but when GOD called unto *Cain*, and said, *Thy Brother's Blood cryeth from the Ground unto me for Vengeance ;* then Sin and Death joyed together in *Cain's* Conscience, which caused him to say, *His Punishment was greater than he could bear.* And so it was with *David*, he thought himself well when *Uriah* was slain, till the Prophet *Nathan* in his Parable had convinced him of his woful Sins, in the Act of Adultery and Murder, then Sin and Death went Hand in Hand together with Guilt in his Conscience, which made him cry out, *he had sinned against the Lord ;* and this is that, as I said before that doth seem to separate a true Believer in this *Commission of the Spirit*, from the Peace and Joy he hath in the Time of Health, which is to the great Dishonour of Truth ; which no Prophet, nor GOD himself (when on Earth,) could prevent the Fear of Death, being not at Peace with Death in Health.

Sixth Query, *Whether a Person so dying may be counted true in the Faith, and may notwithstanding obtain a Crown of Righteousness, from the God of our Hope at the last Day ?*

Answer, That a Person so dying in Trouble and Distraction, in the Hour of Death, if his Trouble and Distraction of Mind doth arise through some actual Sin after the receiving the Truth, then except he can procure a Forgiveness, of him that is the Head of the Church which he received the Truth from, (I say) such a Person that hath dishonoured the Truth, and hath committed Sin in Act, after he received the Knowledge of the Truth, he may not be accounted true in the Faith, neither can he obtain a Crown of Righteousness from the GOD of our Hope at the last Day, except he can procure a Forgiveness, of the Person aforesaid.

THUS I have answered your Six Queries, according to your Request, and having no other Matter to write unto you, I shall take Leave and remain, in that Eternal Truth, which none knoweth, but those that believe in the *Commission of the Spirit* ;

LONDON, June

the 13th, 1682.

Your Friend,

LODOWICK MUGGLETON.

F I N I S.